3
LEVEL

Seerah

The Prophet's Biography
The Prophet's Interactions

العبيكان للتعليم
Obeikan Education

ENGLISH EDITION

Seerah

The Prophet's Biography

Level 3

The Prophet's Interactions

Prepared by Zad Group

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team, Zadgroup
Seerah (3). / team, Zadgroup - 1. - Jeddah, 2024
76p; 21 x 27.5 cm
L.D. no. 1445/20016
ISBN: 978-603-92189-2-0

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First Edition
1446 - 2024

Publishing

KSA - Jeddah
Al-Shatei, Beutat Business - Office. 16
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P.o. Box: 126371 Jeddah 21352
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P.o. Box: 67622 Riyadh 11517
www.obeikanretail.com

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise».** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Seerah

The Prophet's Biography

Level 3

The Prophet's Interactions

The Prophet's interactions with people

1. With his wives
2. With his relatives
3. With his neighbours
4. With his servants
5. With those who were going through hardships and people with physical disabilities
6. With the poor
7. With the rich
8. With non-Muslims
9. With new Muslims
10. With sinners
11. With women
12. With the elderly
13. With children

The Messenger ﷺ is the best example

Nowadays we have a real need to present to our young people examples to follow in all aspects of life, academic, administrative and economic, and even in ways of overcoming the problems that they are going through, so that they will be following the Prophet's example in a practical way.

Hence at this level, this book discusses the interactions of the Prophet ﷺ with his wives, his sons, his daughters, his relatives, his family and his neighbours, and with non-Muslims, and so on. There has never been a time when the Muslims needed to revive the concept of following an exemplary teacher as they do today, because the dire situation of the Muslims is no secret.

The best example whom the Muslim can follow and in whose footsteps he can walk is the Prophet ﷺ.

Allah عَزَّوَجَلَّ says: *{There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often}* [al-Ahzab 33:21].

Ibn Katheer رَحِمَهُ ٱللَّهُ said: This verse is the basis for following the example of the Messenger of Allah ﷺ in his words and deeds and in all situations.

The Prophet's interactions with his wives

The Prophet ﷺ had eleven wives, namely: Khadijah bint Khuwaylid, Aisha bint Abi Bakr, Hafsah bint Umar, Sawdah bint Zam'ah al-Aamiriyah, Zaynab bint Jahsh al-Asadiyah, Zaynab bint Khuzaymah al-Hilaliyah, Umm Salamah Hind bint Abi Umayyah al-Makhzumiyah, Umm Habibah Ramlah bint Abi Sufyan al-Umawiyyah, Maymunah bint al-Harith al-Hilaliyah, Juwayriyah bint al-Harith al-Mustalaqiyah and Safiyah bint Huyay an-Nadeeriyah رَضِيَ ٱللَّهُ عَنْهُنَّ.

When he died, he had nine wives. Khadijah bint Khuwaylid and Zaynab bint Khuzaymah رَضِيَ ٱللَّهُ عَنْهُمَا died before him ﷺ.

The Prophet ﷺ was the best of people in his interactions with his wives. How could it be otherwise, when he is the one who said: **«The best of you are those who are best to their wives, and I am the best of you to my wives»**? Narrated and classed as sahih by at-Tirmidhi.

And he ﷺ said: **«The most perfect of the believers in faith is the one who is best in attitude and the best of you is the best of you to his wives in attitude.»** Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

The Prophet عليه الصلاة والسلام treated his wives kindly and showed the best attitude when interacting with them. That is seen clearly in his interactions with them, as is seen in the following.

His helping his wives

Al-Bukhari narrated that al-Aswad said: I asked Aisha رضي الله عنها: What did the Prophet ﷺ do at home? She said: He used to help his wives, but when the time for prayer came, he would go out to pray.

Ahmad and Ibn Hibban, who classed it as sahih, narrated that Urwah said: I said to Aisha رضي الله عنها: What did the Messenger of Allah ﷺ do at home? She said: He used to mend his garment, repair his shoes and do what men do at home.

The nature of this help is explained in other reports, where it says: He was no more than a human being: he would check his garment – to see whether there was any dirt on it – milk his sheep, take care of himself, mend his garment, repair his shoes, and fix his bucket.

Narrated by al-Bukhari in al-Adab al-Mufrad and by at-Tirmidhi in ash-Shama'il; classed as sahih by al-Albani.

His showing care for them

It was narrated that Aisha رضي الله عنها said: Hardly any day would go by but he would go around to all of us, and check on each wife and comfort her, without intimacy, until he finally came to the one whose day it was, and he would spend the night at her house. Narrated by Abu Dawud; classed as sahih by al-Albani.

It says in Awn al-Ma'bud: This hadith indicates that it is permissible for the husband to visit the wife whose day it is not, and to check on her, comfort her, hug her and kiss her.

Honouring a deceased wife's memory

It was narrated that Aisha رَضِيَ ٱللَّهُ عَنْهَا said: I never felt jealous of any of the wives of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ as I felt jealous of Khadijah. I never met her, but the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ often mentioned her, and sometimes he would slaughter a sheep, cut it into pieces, then send it to the friends of Khadijah رَضِيَ ٱللَّهُ عَنْهَا.

Sometimes I would say to him: It is as if there was never any woman in the world except Khadijah!

And he would say: **«She was such and such, and she was such and such, and I had children from her.»** Narrated by al-Bukhari and Muslim.

One of the ways in which the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ honoured Khadijah رَضِيَ ٱللَّهُ عَنْهَا in this world was that he did not marry any other woman during her lifetime. It was narrated that Aisha رَضِيَ ٱللَّهُ عَنْهَا said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not marry any other woman when he was married to Khadijah رَضِيَ ٱللَّهُ عَنْهَا, until after she died. Narrated by Muslim.

Al-Hafiz said: This is a matter concerning which there is no difference of opinion among the scholars of hadith, even though he lived with her for twenty-five years.

One of the ways in which the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ honoured her memory was that he would uphold ties with her friends and honour them after she died.

It was narrated that Aisha رَضِيَ ٱللَّهُ عَنْهَا said: Sometimes he would slaughter a sheep, cut it into pieces, then send it to the friends of Khadijah رَضِيَ ٱللَّهُ عَنْهَا. Narrated by Muslim.

Nowadays a husband will often disregard the wife who strove alongside him when he was younger, putting her hand in his hand, and helping him to build a home and family; his attitude changes and he shows no appreciation for her after she grows old.

Clearly telling his wife of his love for her

Another of the ways in which a husband may treat his wife kindly is clearly expressing his love for her. The Prophet ﷺ did not have any reservations about expressing that clearly. It was narrated from Amr ibn al-As رضي الله عنه that he asked the Prophet ﷺ: Which of the people is most beloved to you?

He said: **«Aisha.»** Narrated by al-Bukhari and Muslim.

It is extremely important for the husband to express his love for his wife. How often has a woman fallen into evil because she found someone who will talk to her and speak sweetly to her, in a way that she has never experienced from her husband.

This love that was clearly expressed by the Prophet ﷺ is the greatest refutation of those Rafidis who hate Aisha رضي الله عنها. She was the most beloved of his wives to the Prophet ﷺ and may Allah be pleased with all of them.

Kissing one's wife before leaving the house

It was narrated from Urwah from Aisha رضي الله عنها that the Prophet ﷺ kissed one of his wives, then he went out to pray, and did not do wudu. Narrated by at-Tirmidhi and Abu Dawud; classed as sahih by al-Albani.

In fact, even when he was fasting he would kiss his wives. It was narrated that Aisha رضي الله عنها said: The Prophet ﷺ used to kiss his wives and touch them when he was fasting, and he was the one who was most in control of his desire. Narrated by al-Bukhari and Muslim.

Showing kindness to a wife who is menstruating

It was narrated that Aisha رَضِيَ ٱللَّهُ عَنْهَا said: I would drink, when I was menstruating, then I would give the cup to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and he would put his mouth on the place where my mouth had been, and drink. And I would take a bite from meat on the bone – the Arabic word refers to a bone from which most of the meat has been removed – when I was menstruating, then I would give it to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and he would put his mouth on the place where my mouth had been. Narrated by Muslim.

And she said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would lean back in my lap, when I was menstruating, then he would recite Quran. Narrated by al-Bukhari and Muslim.

In fact, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would lie with one of his wives who was menstruating under a single blanket, as was narrated by al-Bukhari and Muslim from Umm Salamah رَضِيَ ٱللَّهُ عَنْهَا.

With regard to the verse in which Allah عَزَّ وَجَلَّ says, *{so keep away from wives during menstruation}* [al-Baqarah 2:222], what is meant is: avoid having intercourse with them.

Doing ghusl with one's wife from the same vessel

Aisha رَضِيَ ٱللَّهُ عَنْهَا said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and I used to do ghusl from the same vessel, which was placed between him and me, each of us racing the other to take water, until he would say: **«Leave me some!»** And I would say: Leave me some! Narrated by al-Bukhari and Muslim.

It was narrated that Umm Salamah رَضِيَ ٱللَّهُ عَنْهَا said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and I used to do ghusl from the same vessel for janabah. Narrated by al-Bukhari and Muslim.

Not hitting wives

There is no report to suggest that the Prophet ﷺ ever hit a woman or disparaged her. It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ never struck anyone with his hand – not a woman or a servant – unless he was fighting in Allah's cause [on the battlefield]. Narrated by Muslim.

It is proven from the Prophet ﷺ that he said: **«Do not hit the female slaves of Allah.»** Narrated by Abu Dawud and an-Nasai; classed as sahih by al-Albani.

The Prophet ﷺ enjoined kindness to women, as he said: **«I urge you to treat women kindly, for they were created from a rib, and the most crooked part of the rib is the top of it. If you try to straighten it you will break it, and if you leave it, it will remain crooked. So I urge you to treat women kindly.»** Narrated by al-Bukhari and Muslim.

And he ﷺ said: **«Woman was created from a rib, and if you try to straighten the rib you will break it. So be kind to her and you will enjoy life with her.»** Narrated by Ahmad; classed as sahih by al-Albani.

The Prophet ﷺ used to repeat this advice whenever he had an opportunity.

And he ﷺ said: **«No believing man should hate a believing woman. If he dislikes one characteristic of hers, he will be pleased with another.»** Narrated by Muslim.

So the Prophet ﷺ treated his wives kindly, and was always cheerful and sought to make them happy.

Respecting his wife's feelings

The Prophet ﷺ said to Aisha رضي الله عنها: **«I know when you are happy with me and when you are upset with me.»** I said: How do you know that?

He said: **«When you are happy with me, you say, 'No, by the Lord of Muhammad.' But when you are upset with me, you say, 'No, by the Lord of Ibrahim.'»**

I said: Yes, by Allah, O Messenger of Allah, I do not forsake anything except the mention of your name. Narrated by al-Bukhari and Muslim.

The Prophet ﷺ was not the kind of man who does not care whether his wife is happy or upset.

Showing compassion towards his wife when she was sick

It was narrated from Aisha رَضِيَ ٱللَّهُ عَنْهَا that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would seek refuge with Allah for one of his wives, touching her with his right hand and saying: **«O Allah, Lord of humanity, take away the pain. Heal, for You are the Healer, and there is no healing except Your healing, a healing that leaves behind no sickness.»** Narrated by al-Bukhari and Muslim.

When the husband gently touches the site of his wife's pain and shows compassion towards her, that has a great impact on his wife. Even if the pain does not go away and the sickness remains, she will realize that he feels her pain and cares for her.

One example of the Prophet's good character and attitude is the way in which he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ consoled Safiyah and wiped away her tears with his hand. When her camel knelt down and she began to weep, the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was informed of that, and began to wipe away her tears with his hand. Narrated by Ahmad; classed as sahih by al-Albani.

Another example of his kind treatment is seen in the fact that despite his great love for children, and despite the fact that none of his wives bore him children except Khadijah رَضِيَ ٱللَّهُ عَنْهَا, and Mariyah towards the end of his life, he did not shame any of his wives for not bearing him a child, and that did not make him love them any less or detract from their other marital rights. That stemmed from his perfect belief in the will and decree of Allah, his good character and his kind treatment of his wives.

Being gentle with his wife

Jabir رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was an easy-going man. If she – meaning Aisha – liked something, he would go along with her. Narrated by Muslim.

It is regrettable how men are with their wives nowadays. There are so many husbands who do not stop being stubborn and contrary, and differing with their wives, for a reason and for no reason!

Urging wives to do good deeds

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: When the last ten days [of Ramadan] began, the Prophet ﷺ would tighten his izar (i.e., prepare to strive hard in worship), spend the night in prayer, and wake his family up (to pray at night). Narrated by al-Bukhari and Muslim.

And it was narrated that she رَضِيَ اللَّهُ عَنْهَا said: The Messenger of Allah ﷺ used to pray at night, then when he had prayed Witr, he would say: **«Get up and pray Witr, O Aisha.»** Narrated by al-Bukhari and Muslim.

Exhorting his wife and urging her to give charity

It was narrated from Aisha رَضِيَ اللَّهُ عَنْهَا that the Messenger of Allah ﷺ said to her: **«O Aisha, shield yourself from the Fire, even with half a date, for it will be enjoyed equally by the one who is hungry and by the one who is full.»** Narrated by Ahmad; classed as hasan by al-Albani.

When the family of the Prophet ﷺ slaughtered a sheep, the Prophet ﷺ asked: **«Is there anything left of it?»**

Aisha رَضِيَ اللَّهُ عَنْهَا said: O Messenger of Allah, there is nothing left of it except its shoulder [meaning that they had given all of the sheep in charity, and there was nothing left except its shoulder].

He ﷺ said: **«Rather all of it is left, except its shoulder.»** Narrated by Ahmad; classed as sahih by al-Arna'ut.

What is meant is: whatever you gave in charity will remain, and whatever of it you keep for yourselves will not remain. This is referring to the verse in which Allah عَزَّ وَجَلَّ says: *{Whatever you have will end, but what Allah has is everlasting}* [an-Nahl 16:96].

Forbidding wives to differ from the right way. Examples of that include the following:

It was narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: The Prophet ﷺ came in, and in the house there was a curtain on which there were images. His face changed colour, then he took hold of the curtain and tore it, and said: **«Indeed the people who will be most severely punished on the Day of Resurrection are those who make these images.»** Narrated by al-Bukhari.

This was a denunciation in word and deed on the Prophet's part.

Prohibition on backbiting

Aisha رضي الله عنها said: I imitated a person in front of him by way of belittling that person, and he said: **«I would not like to imitate a human being even if I were given such and such.»** Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

An-Nawawi said: One of the forms of backbiting which is prohibited is: imitating people, such as walking like a lame person, or walking with one's head down, and so on.

It was narrated that Aisha رضي الله عنها said: I said to the Prophet صلى الله عليه وسلم: It is enough for you in Safiyah that she is such and such – meaning that she was short.

He said: **«You have said a word which, if it were to be mixed with the water of the sea, it would overwhelm it»** – that is, change it and spoil it. Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

Thinking positively of his wife

It was narrated that Jabir ibn Abdillah رضي الله عنهما said: The Messenger of Allah صلى الله عليه وسلم forbade men to come to their families at night, thinking ill of them or checking on them, seeking out their faults. Narrated by Muslim.

What is meant by "thinking ill of them" is suspecting them of betraying them, and seeking to expose them and find out whether they are betraying them or not. Part of a man's having a good attitude towards his wife is showing her that he trusts her, and that will motivate her to be honest, raise her self-esteem and make her uphold his honour whether he is present or absent.

Activities

1. What can the man who has more than one wife learn from the practice of the Prophet ﷺ with regard to visiting his wives?

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2. How would you respond to someone who claims that the fact that the Prophet ﷺ had more than one wife undermines his claim to be a Prophet?

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3. Explain what you should keep in mind about the first wife and her kindness and support that would make you treat her kindly when she grows older.

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4. Write briefly about the example that the Prophet ﷺ set in his interactions with his wives.

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How did the Prophet ﷺ deal with problems that arose in his family?

The family of the Prophet ﷺ went through some serious problems, such as the slander incident (al-ifk) and his wives' asking for an increase in maintenance.

We will discuss some of these incidents, and see how the Prophet ﷺ dealt with them.

The story of the slander incident (al-ifk): this was an immense trial that the Mother of the Believers Aisha رضي الله عنها went through, as it caused her a great deal of pain and anguish. She رضي الله عنها was accused of impropriety, until Allah declared her innocent from above seven heavens, and sent down ten verses declaring her innocence, which will be recited until the Day of Resurrection, by way of honouring her and declaring her innocent رضي الله عنها. This incident is called hadithat al-ifk in the Quran, where Allah عز وجل says: *{Indeed, those who propagated the slander [al-ifk] are a group among you. Do not think it bad for you; rather it is good for you…}* [an-Nur 24:11-20].

What we learn from this story

In the story of the slander incident, there are a number of lessons in the way in which the Prophet ﷺ dealt with his wife, including the following:

Deliberation and not rushing to judge. The Prophet ﷺ chose a path of deliberation, checking the facts and investigating these rumours before issuing any judgement or ruling. Thus he was prudent and not hasty, so that his decision would be fair and just.

An entire month passed following the slander incident, during which the Prophet ﷺ did not discuss the matter with Aisha رضي الله عنها. Rather he took a cautious approach, asking questions and checking facts.

The Prophet ﷺ changed the way in which he interacted with his wife. He no longer sat with her, and she no longer saw the gentle treatment from him that she used to see before when she fell sick.

Finding out what people were thinking and consulting them

The Messenger of Allah ﷺ began to make inquiries, asking people in a very discreet manner about the character and conduct of Aisha رضي الله عنها. He asked Usamah ibn Zayd, Ali ibn Abi Talib, her servant Bareerah, and Zaynab bint Jahsh رضي الله عنهم.

Showing patience with Aisha رَضِيَ اللَّهُ عَنْهَا after her innocence became apparent

The Prophet ﷺ showed patience with the angry way in which Aisha reacted, as she said: My mother said to me: Go to the Messenger of Allah ﷺ. I said: No, by Allah, I will not go to him and I will not praise anyone but Allah.

An-Nawawi said: The verses that were revealed concerning Aisha's innocence in the slander incident constitute definitive proof, and if anyone doubts her innocence – Allah forbid – he becomes a disbeliever and an apostate, according to scholarly consensus.

Another problem that arose in the Prophet's family was when his wives requested an increase in maintenance.

The wives of the Prophet ﷺ asked him for an increase in maintenance when he did not have anything to give them, but they persisted in asking. The Prophet ﷺ was angered by that, and he swore to stay away from them for a month.

This incident highlights how the Prophet ﷺ dealt with economic problems that arose in the family because of their demands for an increase in maintenance, until the following verses were revealed to him: *{O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward"}* [al-Ahzab 33:28-29].

So he began with Aisha رَضِيَ اللَّهُ عَنْهَا, and said: **«O Aisha, I want to suggest something to you, and I would like you not to be hasty in deciding, until you consult your parents.»**

She said: What is it, O Messenger of Allah? And he recited these verses to her. She said: O Messenger of Allah, do I need to consult my parents about you? Rather I choose Allah and His Messenger and the home of the Hereafter, but I ask you not to tell any of your other wives what I said.

He said: **«None of them will ask me but I will tell her, for Allah has not sent me to make things difficult and impose hardship on people; rather He has sent me as a teacher, to make things easy for them.»**

Then he gave his other wives the same choice, and they said the same as Aisha had said رَضِيَ اللَّهُ عَنْهُنَّ.

Narrated by Muslim.

One of the most important lessons we learn from this story is that the wife should take her husband's situation into consideration, because sometimes she may move from a wealthy household where everything was available to her to the house of her husband who may not be so well off. So the wife should take this difference of circumstances into consideration, and not burden her husband with demands which may compel him to seek a living even by haram means.

Activities

1. **What do you learn from the slander incident about how marital problems may be solved?**

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2. **What is the ruling on one who doubts the innocence of Aisha رضي الله عنها, concerning which Quran was revealed?**

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3. **What is required of the wife if she marries a man who is not well off?**

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How the Prophet ﷺ interacted with his sons and daughters

The Prophet ﷺ was the kindest of people to his family, and the most assiduous in upholding ties with his relatives. This is seen in the way in which he عليه الصلاة والسلام interacted with his children, how much he cared for them and how he looked after them and sponsored them.

The Prophet عليه الصلاة والسلام was blessed with a number of sons and daughters:

He had three sons, namely: al-Qasim, Abdullah and Ibrahim **[with regard to at-Tayyib and at-Tahir, the correct scholarly view is that these were nicknames of Abdullah].**

All of his sons died in infancy.

Allah blessed him with four daughters, namely: Zaynab, Ruqayah, Umm Kulthum and Fatima رضي الله عنهن. His daughters were all born from the same mother, Khadijah رضي الله عنها.

His love and kindness to his daughters

The Prophet's love for his daughters was very well known, especially for the youngest of them, namely Fatima رضي الله عنها.

It was narrated that Aisha رضي الله عنها said: The wives of the Prophet ﷺ were with him, and not one of them was missing. Then Fatima came, whose manner of walking closely resembled that of the Messenger of Allah ﷺ. When he saw her, he welcomed her and said: **«Welcome to my daughter.»** Then he made her sit to his right or to his left.

Narrated by Muslim.

We learn two important things from this hadith:

1. **The esteem in which Fatima رَضِيَ اللَّهُ عَنْهَا was held by the Prophet ﷺ, and his deep love for her.**
2. **The warm welcome he gave her when he saw her.**

   Compare these kind and gentle feelings with those hardhearted men who think that frowning and glowering are signs of manliness and being in charge, especially with daughters?

The Prophet ﷺ used to advise his daughters to choose that which would be best in both their worldly affairs and with regard to their Hereafter.

It was narrated from Ali رَضِيَ اللَّهُ عَنْهُ that Fatima رَضِيَ اللَّهُ عَنْهَا complained about the marks that she got on her hand because of using the millstone. She went to the Prophet ﷺ to ask him for a servant [meaning a slave girl to help her], but he said: **«Should I not tell you of something that is better for you both than a servant? When you go to your bed, say Allahu akbar (Allah is most great) thirty-four times, say SubhanAllah (glory be to Allah) thirty-three times, and say Alhamdu Lillah (praise be to Allah) thirty-three times. That will be better for you both than a servant.»** Narrated by al-Bukhari and Muslim.

Warning about the punishment of the Hereafter

The Prophet ﷺ said: **«O Fatima, save yourself from the Fire, for I cannot avail you anything before Allah.»** Narrated by al-Bukhari and Muslim.

According to a version narrated by al-Bukhari: **«O Fatima bint Muhammad, ask me for whatever you want of my wealth, but I cannot avail you anything before Allah.»**

An-Nawawi said: What this means is: Do not rely on being related to me, for I cannot ward off any misfortune that Allah عَزَّ وَجَلَّ wills for you.

With his grandchildren

The Prophet ﷺ had eight grandchildren, as follows:

- Al-Hasan ibn Ali, who most closely resembled the Messenger of Allah ﷺ among the people. He was the first son of Ali and Fatima رضي الله عنهم.
- Al-Husayn ibn Ali, who was the second son of Ali and Fatima رضي الله عنهم.
- Muhassin ibn Ali ibn Abi Talib, who was born after al-Husayn, but died in infancy.
- Umm Kulthum bint Ali ibn Abi Talib. She was born before the Messenger of Allah ﷺ died.
- Zaynab bint Ali ibn Abi Talib. She was born during the lifetime of the Prophet ﷺ.
- Abdullah ibn Uthman ibn Affan, the son of Ruqayah, the daughter of the Prophet ﷺ.
- Umamah bint Abi'l-As. She was the daughter of Zaynab, the daughter of the Messenger of Allah ﷺ.
- Ali ibn Abi'l-As. He was the son of Zaynab; he died when he reached the age of puberty.

The Prophet's interactions with his grandchildren were filled with compassion, gentleness and kindness. The Prophet ﷺ was a unique example of fatherhood.

His interactions with his grandchildren demonstrate a great deal of human compassion and kindness; this provides an example for his ummah after him.

There follow some of the Sunnahs that the Prophet ﷺ observed with his grandchildren:

- **Reciting the adhan into the right ear of the newborn.** When a grandchild was born to him, he would recite the adhan into the infant's right ear, so that the first thing he heard in this world would be words glorifying and venerating Allah.

  It was narrated that Abu Rafi رضي الله عنه said: I saw the Messenger of Allah ﷺ recite the call to prayer into the ear of al-Hasan ibn Ali when Fatima gave birth to him. Narrated by Abu Dawud and by at-Tirmidhi, who classed it as sahih.

  Ibn al-Qayyim said: The reason for reciting the adhan (into the baby's ear) – and Allah knows best – is so that the first thing the infant will hear is words that speak of the might and greatness of the Lord, and the shahadah, which is the first thing said by one who enters Islam.

- **Tahneek:** this refers to chewing a date or something similar, then rubbing it on the infant's palate. If this is done with something other than dates, it still counts as tahneek, but using dates is best.

  It was narrated from Aisha رضي الله عنها, the wife of the Prophet ﷺ, that newborns would be brought to the Messenger of Allah ﷺ, and he would bless them and do tahneek for them. Narrated by Muslim.

- **Tahneek according to modern science.** Modern science explains that the infant needs glucose, and a lack of glucose may cause health problems. Dates are the best source of glucose.

- **Aqeeqah:** this refers to slaughtering sheep to celebrate the newborn after he is born. Two sheep are slaughtered for a boy and one for a girl.

  The Prophet ﷺ used to offer aqeeqah on behalf of his grandchildren. It is narrated that Ibn Abbas رضي الله عنهما said: The Messenger of Allah ﷺ offered aqeeqah for al-Hasan and al-Husayn رضي الله عنهما, two rams for each. Narrated by an-Nasai; classed as sahih by al-Albani.

  That may be done on the seventh day. It was narrated that Aisha رضي الله عنها said: Messenger of Allah ﷺ offered aqeeqah on behalf of Hasan and Husayn on the seventh day, and gave them their names. Narrated by Ibn Hibban; classed as sahih by al-Hafiz Ibn Hajar.

Naming of the child. The Prophet ﷺ would give the newborn his name on the day of his birth, as he said: **«Last night a son was born to me, and I have named him after my father, Ibrahim.»** Narrated by Muslim. The child may also be given his name on the seventh day.

The Prophet ﷺ would choose good names for them. Thus he named the sons of Ali: al-Hasan, al-Husayn and Muhassin.

It was narrated that Ali رضي الله عنه said: When al-Hasan was born, I named him Harb. Then the Messenger of Allah ﷺ came and said: **«Show me my son; what have you named him?»** I said: Harb.

He said: **«Rather he is Hasan.»** And he said something similar concerning Husayn and Muhassin. Narrated by Ahmad; classed as sahih by Ibn Hajar.

This hadith indicates that one of the rights that the child has over his father is that he should choose a good name for him.

Shaving the infant's head and giving in charity the weight of the hair in silver. It was narrated from Abu Rafi, the freed slave of the Messenger of Allah ﷺ, that when al-Hasan ibn Ali was born, the Prophet ﷺ said to Fatima: **«Shave his head, then give in charity the weight of his hair in silver for the sake of Allah.»** Narrated by Ahmad; classed as hasan by al-Albani.

It was narrated from Anas ibn Malik رضي الله عنه that the Messenger of Allah ﷺ instructed that the heads of al-Hasan and al-Husayn be shaved on the seventh day, and the weight of their hair in silver be given in charity. Narrated by al-Bazzar; classed as hasan by al-Haythami.

The Prophet ﷺ always cared for them as they grew up. Examples of that include the following:

Taking them with him to the mosque

Abu Bakrah رضي الله عنه said: I saw the Messenger of Allah ﷺ on the minbar, with al-Hasan ibn Ali by his side, turning to the people then turning to the child, and saying: **«This son of mine will be a leader, and perhaps Allah will bring about through him reconciliation between two large groups of Muslims.»** Narrated by al-Bukhari.

Carrying one of his grandchildren whilst praying

It was narrated that Abu Qatadah al-Ansari رضي الله عنه said: I saw the Prophet ﷺ leading the people in prayer, with Umamah bint Abi'l-As – who was the daughter of Zaynab, the daughter of the Prophet ﷺ – on his shoulder. When he bowed, he put her down, and when he stood up after prostrating, he picked her up again. Narrated by al-Bukhari and Muslim.

Teaching them from an early age to refrain from haram things

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: al-Hasan ibn Ali رَضِيَ اللَّهُ عَنْهُمَا picked up one of the zakat dates and put it in his mouth, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No, no!»** so that he would throw it away. Then he said: **«Do you not know that we do not eat what is given in charity?»** Narrated by al-Bukhari and Muslim.

The word translated here as **«No, no!»** (kikh, kikh) is a word used to deter small children from touching dirty things (somewhat like saying "Yuck!" in English) so that they will leave them alone.

This hadith shows that we should teach children to distinguish between that which will benefit them and that which will harm them, and to refrain from eating haram things, even if they are not yet accountable, so that they will become accustomed to that.

Activities

1. **Highlight the status of Fatima رَضِيَ اللَّهُ عَنْهَا with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and explain what we learn from that.**

.....

2. **List the Islamic rulings that apply to the newborn, quoting evidence for each ruling from the Sunnah.**

.....

3. **What is the most important Islamic etiquette that we learn from the rulings that apply to the newborn?**

.....

4. **Write briefly about how the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ interacted with his grandchildren.**

.....

The Prophet's interactions with his neighbours

The Prophet ﷺ was the best of neighbours in word and deed. When he lived in Makkah, he had neighbours who were the opposite of his neighbours in Madinah; his neighbours there used to harm him and revile him.

Ibn Ishaq said: One of them would throw the uterus of a sheep at him ﷺ whilst he was praying, and the Messenger of Allah ﷺ would pick it up and stand at the neighbour's door and say: **«O Banu Abd Manaf, what kind of neighbours are you?!»**

The emphasis on neighbours' rights in Islam

The Prophet ﷺ urged Muslims to respect their neighbours. It was narrated from Aisha رضي الله عنها, from the Prophet ﷺ that he said: **«Jibreel kept urging me to treat the neighbour well until I thought that he would make him an heir.»** Narrated by al-Bukhari and Muslim.

Even during the Farewell Pilgrimage, he said: **«I urge you to treat neighbours well,»** and he repeated it so much that people thought that he would surely make neighbours heirs. Narrated by at-Tabarani in al-Kabeer; classed as sahih by al-Albani.

Ataa al-Khurasani was asked: What are the rights of one neighbour over another?

He said: If he asks you for help, help him; if he asks you to lend him something, lend it to him; if he becomes poor, help him with your surplus wealth; if he falls sick, visit him; if something good happens to him, congratulate him; if a calamity befalls him, commiserate with him; and if he dies, attend his funeral.

Do not make your house so tall that it will block the breeze from him, except with his permission; do not annoy him with the smell of your cooking, unless you give him some.

If you buy fruits, give him some; if you do not want to do that, then bring them into your house discreetly, and do not let your child go out with the fruits to annoy or taunt your neighbour's child.

Neighbours' rights include the following:

You should be the first to greet him, overlook his mistakes, avert your gaze from his womenfolk, keep an eye on his house in his absence, show kindness to his children, and teach him what he does not know of religious or worldly affairs.

Prohibitions on annoying neighbours, whether with noise or actions

Causing annoyance with noise means letting the neighbour hear from you anything that bothers him or makes him anxious, like those who turn up radios, televisions and the like loud enough to be heard, thus annoying and disturbing neighbours, even if what is being broadcast is Quran, because the loudness of the volume disturbs the neighbours, and is thus transgressing against them.

Causing annoyance with actions includes throwing trash, waste and the like in front of the neighbour's door, or near his door; impeding his access to the door of his house; and other things that cause harm. The neighbour's rights are not limited only to refraining from annoying or disturbing him; rather they also include putting up with his annoyance, whilst showing kindness and being generous to him.

Al-Hasan said: Being a good neighbour does not mean refraining from causing harm or annoyance; rather being a good neighbour means putting up with your neighbour's annoyance.

The advice to respect neighbours includes both Muslim and non-Muslim neighbours

It was narrated from Mujahid that the family of Abdullah ibn Amr رضي الله عنهما slaughtered a sheep, and when he came home, he said: Did you give some to our Jewish neighbour? Did you take some to our Jewish neighbour?

For I heard the Messenger of Allah صلى الله عليه وسلم say: **«Jibreel kept urging me to treat the neighbour well until I thought that he would make him an heir.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Ibn Hajar said: Neighbours include both Muslims and disbelievers, righteous and evildoers, friends and enemies, newcomers and locals, those who benefit others and those who harm others, relatives and strangers, the one whose house is closest and the one whose house is furthest.

What is the definition of the neighbour?

The scholars differed concerning the definition of the neighbour (and the distance from one's home within which someone is still regarded as a neighbour), and there are several views. The view that is most likely to be correct is that the definition of the neighbour should be referred to custom (urf); whoever is customarily regarded as a neighbour is a neighbour. Ibn Qudamah said: The neighbour is the one who lives nearby, and reference concerning that should be made to custom.

Accepting the invitation of a neighbour

It was narrated from Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ that a Persian neighbour of the Messenger of Allah ﷺ used to make broth well. He made some for the Messenger of Allah ﷺ, then he came to invite him. He said: And this one? – meaning Aisha رَضِيَ ٱللَّهُ عَنْهَا. He said: No. He repeated that three times, then on the third time the neighbour said: Yes. So they came, one on the heels of the other, to his house. Narrated by Muslim.

The scholars said: Perhaps the Persian man did not invite Aisha رَضِيَ ٱللَّهُ عَنْهَا at first because the amount of food was small, and he wanted to keep it for the Messenger of Allah ﷺ.

An-Nawawi said: The Prophet ﷺ did not like to be invited to a meal without her. This is an example of kind treatment and respecting the rights of the wife, and highlights the etiquette that one should observe with one's wife.

Activities

1. **Write briefly about the neighbour's rights.**

.....

2. **What does annoying neighbours mean?**

.....

3. **Does showing kindness to neighbours only include Muslim neighbours? Give evidence for your answer. What is the definition of the neighbour?**

.....

The Prophet's interactions with servants

The Prophet ﷺ set a brilliant example of kind treatment of servants. The interaction of our Prophet ﷺ with those who served him was that of a father who shows kindness to his child, and a brother who shows compassion to his brother.

He instructed the one who has servants to feed them the same food that he eats, and to clothe them with the same kind of clothing that he wears. He ﷺ said: **«Your servants are but your brothers whom Allah has put under your control. Whoever has a brother of his under his control, let him feed him the same food that he eats and clothe him with the same clothing that he wears. Do not burden them with that which will overwhelm them, and if you do burden them, then help them.»** Narrated by al-Bukhari and Muslim.

Visiting a servant when he is sick, even if he is not Muslim

It was narrated that Anas رضي الله عنه said: There was a Jewish boy who used to serve the Prophet ﷺ, and he fell sick. The Prophet ﷺ came to visit him. He sat by his head, and said to him: **«Become Muslim.»** The boy looked at his father, who was with him, and he said to him: "Obey Abu'l-Qasim." So he became Muslim.

The Prophet ﷺ left, saying: **«Praise be to Allah Who has saved him from the Fire.»** Narrated by al-Bukhari.

Offering supplication for a servant

It was narrated that Anas ibn Malik رضي الله عنه said: The Prophet ﷺ came to our house, and there was no one there except myself, my mother and Umm Haram, my maternal aunt. He said: **«Get up, so I may lead you in prayer»** – and that was not at the time of an [obligatory] prayer. He led us in prayer, then he offered supplication for us, the members of the household, praying for everything good for us in this world and the Hereafter.

My mother said: O Messenger of Allah, your little servant, pray to Allah for him.

So he prayed for everything good for me, and the last thing that he prayed for, for me was when he said: **«O Allah, grant him abundant wealth and many children, and bless them for him.»**

Anas said: I am one of the wealthiest of the Ansar. My daughter Umaynah told me that one hundred and twenty-odd from my own children [i.e., apart from his grandchildren] were buried [during his lifetime]. Narrated by al-Bukhari and Muslim.

Checking on them and asking what they need

Ahmad narrated that the servant of the Prophet ﷺ said: The Prophet ﷺ used to say to his servant: **«Do you need anything?»** This hadith was classed as sahih by al-Albani.

Not getting angry with them

It was narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ was one of the best of people in attitude. One day he sent me on an errand, and I set out, then I passed by some boys who were playing in the marketplace. Then suddenly the Messenger of Allah ﷺ grabbed me by the nape of my neck.

I looked at him, and he was smiling. Then he said: **«O Unays, did you go where I told you to go?»**

I said: Yes, I am going, O Messenger of Allah. Narrated by Muslim.

Being tolerant with them

It was narrated that Anas ibn Malik رضي الله عنه said: When the Messenger of Allah ﷺ came to Madinah, he had no servant. Abu Talha took me by the hand and brought me to the Messenger of Allah ﷺ and said: O Messenger of Allah, Anas is a smart boy; let him serve you.

Anas said: I served him, when travelling and at home, for ten years, and he never said to me "Uff" [a mild word of rebuke]. He never said to me regarding something I had done, 'Why did you do it like this? 'Or regarding something I had not done, 'Why did you not do it like this? 'According to another report: … Or regarding something I had omitted to do, 'Why did you not do it?' Narrated by al-Bukhari and Muslim.

Ten whole years – not days or months – is a long time, during which one would go through different moods, and one could feel under pressure or feel distress, yet despite that he never rebuked him or scolded him.

Defending them despite their shortcomings

It was narrated that Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ said: I served the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ for ten years. If he instructed me to do something, which I then delayed or forgot to do altogether, he never blamed me.

If one of his household blamed me, he would say: **«Let him be; if it were decreed to happen, it would have happened.»** Narrated by Ahmad; classed as sahih by al-Albani.

Activities

1. **What advice did the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ give regarding how one should treat servants?**

.....

2. **Give some examples of the Prophet's tolerance towards servants.**

.....

3. **Is it permissible to visit a non-Muslim when he is sick? Give evidence for what you say.**

.....

4. **Write briefly about the etiquette prescribed in Islam when dealing with servants and workers.**

.....

The Prophet's interactions with those who were going through hardships and people with physical disabilities

The Prophet ﷺ was one of the gentlest of people in his interactions with those who were going through hardships and people with physical disabilities, and he was the best in saying words to comfort and console them.

Urging them to be patient

It was narrated that Anas ibn Malik رضي الله عنه said: I heard the Prophet ﷺ say: **«Indeed Allah said: 'If I test My slave with [the loss of] the two most precious things to him, and he bears it with patience, I will compensate him for that with Paradise.'»** Narrated by al-Bukhari.

The **«two most precious things»** are his eyes, because they are the most precious physical faculty a person has, and if he loses them he will feel sorrow for not being able to see what he wants to see of good things, so that he will be happy, or of bad things, so that he may avoid them.

Taking their feelings into consideration

It was narrated that Jabir ibn Abdillah رضي الله عنهما said: The Messenger of Allah ﷺ said: **«Let us go to the sighted one among Banu Waqif and visit him, as he is sick.»** And he was a blind man. Narrated by al-Bayhaqi; classed as sahih by al-Albani.

The Prophet ﷺ used gentle words, so as not to hurt the man's feelings, and because such words offer hope and give rise to optimism.

Visiting them and meeting their requests

In al-Bukhari it is narrated from Mahmoud ibn ar-Rabee al-Ansari that Itban ibn Malik رضي الله عنه said: O Messenger of Allah, I am a blind man and I lead my people in prayer, but when it rains, the valley between me and them floods, and I cannot go to their mosque and lead them in prayer. I would like you, O Messenger of Allah, to come and pray in my house, so that I may take that spot as a place of prayer. The Messenger of Allah ﷺ said: **«I shall do that, if Allah wills.»**

Itban said: The following day, the Messenger of Allah ﷺ and Abu Bakr set out when the sun had risen high.

The Messenger of Allah ﷺ asked permission to enter, and I gave him permission, so he came in and said: **«Where would you like me to pray in your house?»**

I showed him a corner of the house, and the Messenger of Allah ﷺ stood and said takbeer, and we stood in a row [behind him], then he prayed two rakahs, then said the tasleem.

The Prophet ﷺ urged his ummah to learn from the situation of those who were afflicted with calamity, and to ask Allah to keep them safe from that which had befallen them.

It was narrated from Umar ibn al-Khattab رضي الله عنه that the Messenger of Allah ﷺ said: **«Whoever sees one who is afflicted and says: 'Praise be to Allah Who has spared me that with which He has tested you, and favoured me over many of those whom He created,' will be spared that affliction for as long as he lives.»** Narrated by at-Tirmidhi; classed as hasan by al-Albani.

The scholars said: This dhikr should be said quietly to oneself, so that the afflicted person will not hear it.

Activities

1. **Sight is a great blessing; how do you understand this from what is mentioned above?**

.....

.....

2. **Describe briefly the Prophetic etiquette when dealing with those who are afflicted with calamity.**

.....

.....

3. **What is it prescribed to say when seeing those who are afflicted with calamity, and how should it be said?**

.....

.....

The Prophet's interactions with the poor

There are many examples of the Prophet's kindness and compassion in his interactions with the poor, including the following:

Checking on them and asking about them

It was narrated from Abu Rafi, from Abu Hurayrah, that a black woman used to sweep the mosque. The Messenger of Allah ﷺ noticed her absence, so he asked about her, and they said that she had died. He said: **«Why did you not tell me?»**

It was as if they thought little of her, but he said: **«Show me where her grave is.»** So they showed him, and he offered the funeral prayer for her.

Then he said: **«These graves are filled with darkness for their occupants, but Allah عَزَّوَجَلَّ illuminates them for them by virtue of my praying for them.»** Narrated by Muslim.

Meeting the needs of the needy among them

It was narrated that Asma bint Abi Bakr رَضِيَ اللَّهُ عَنْهَا said: When az-Zubayr married me, he had no wealth in this world, no slave and nothing except a camel to draw water, and his horse. I used to feed his horse and give it water… And there was nothing more difficult for me than caring for the horse. I used to cut grass to feed it, and look after it and take care of it.

Then some captives were brought to the Prophet ﷺ and he gave her a servant [i.e., a slave woman]. She said: And she took care of the horse and relieved me of that responsibility. Narrated by al-Bukhari and Muslim.

Respecting them and treating them with dignity

One example of that is his forbidding giving them food that people do not want.

It was narrated from Aisha رَضِيَ اللَّهُ عَنْهَا that the Messenger of Allah ﷺ was given some lizard meat, and he did not eat it. Aisha رَضِيَ اللَّهُ عَنْهَا said: I said: O Messenger of Allah, shouldn't I give it to the needy?

The Prophet ﷺ said: **«Do not give them food that you will not eat yourselves.»** Narrated by Ahmad; classed as hasan by al-Albani.

This is in accordance with the command of Allah عَزَّوَجَلَّ: *{O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes}* [al-Baqarah 2:267].

Another example of that is his forbidding ignoring them when giving feasts.

It was narrated that Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: "The worst food is food of a feast to which the rich are invited and the poor are ignored, and whoever does not accept an invitation has disobeyed Allah and His Messenger." Narrated by al-Bukhari and Muslim. This hadith is regarded as marfu (attributed to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and Muslim clearly attributed it to him صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in one of his reports.

An example of that in the attitude of one of the early generations (the salaf):

It was narrated from Mundhir ath-Thawri that ar-Rabee ibn Khuthaym began to feed a person who had an intellectual disability some khabees (which was one of the best types of sweet). It was said to him: He does not know what he is eating. He said: But Allah knows!

Sitting with them, being close to them and not looking down on them

It was narrated that Uthman ibn al-Yaman said: When the numbers of the Muhajireen increased in Madinah, and they did not have any house or place to stay, the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave them shelter in the mosque and called them Ashab as-Suffah. He used to sit with them, spend time with them and enjoy their company. Narrated by al-Bayhaqi in as-Sunan.

By sitting with them, he consoled them and comforted them, in accordance with the command of Allah in the verse: *{And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His Countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect}* [al-Kahf 18:28].

Giving precedence to the need of the poor over the need of his family members

When Ali ibn Abi Talib and his daughter Fatima رَضِيَ ٱللَّهُ عَنْهَا asked him for a servant, he said: **«I will not give to you and leave Ahl as-Suffah feeling the pangs of hunger in their bellies.»** Narrated by Ahmad; classed as sahih by Ahmad Shakir.

Activities

1. The leader should be aware of the situation of those who are under him. From what you have studied, explain how he may do that.

.....

.....

.....

2. What advice does the Quran give with regard to feeding the poor, and how did the early generations do that?

.....

.....

.....

3. From your study of this chapter, how did the Messenger of Allah ﷺ show compassion in his dealings with the poor?

.....

.....

.....

The Prophet's interactions with the rich

The rich and merchants form an important class in society, and they play an effective role in it. Wealth is the lifeblood of a community. Allah عَزَّوَجَلَّ says: *{And do not give the weak-minded your property, which Allah has made a means of sustenance for you}* [an-Nisa 4:5].

In other words, your sustenance and livelihood cannot be attained except by means of this wealth and property.

Both rich and poor people followed the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. There were many rich men among the Sahabah, such as Abu Bakr, Abd ar-Rahman ibn Awf, Uthman ibn Affan, Sa'd ibn ar-Rabee, Abu Talha and many others رَضِيَ ٱللَّهُ عَنْهُمْ.

Acknowledging the virtue of the generous among the rich

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Allah sent me to you, and you said, 'You are lying,' but Abu Bakr said, 'He is speaking the truth.' He stood by me and supported me with his wealth…»** Narrated by al-Bukhari.

It was narrated that Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No wealth ever benefitted me as the wealth of Abu Bakr did.»** Narrated by at-Tirmidhi and Ibn Majah; classed as sahih by al-Albani.

Teaching them to be wise in disposing of their wealth

It was narrated that Sa'd ibn Abi Waqqas رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ visited me in the year of the Farewell Pilgrimage, when I was so ill that I almost died.

I said: O Messenger of Allah, I am very sick as you can see, and I am a wealthy man; I have no one to inherit from me except one daughter. Can I give two thirds of my wealth in charity? He said: **«No.»**

I said: Then can I give half of it in charity? He said: **«No.»**

I said: One third? He said: **«One third, O Sa'd, and one third is still a lot. To leave your offspring well-off is better than leaving them poor, holding out their hands to people. You will never spend anything, seeking thereby the pleasure of Allah, but Allah will reward you for it, even a morsel of food that you put in your wife's mouth.»** Narrated by al-Bukhari and Muslim.

Instructing them to be fair when giving gifts to their children

It was narrated from an-Numan ibn Basheer, that his mother, Bint Rawahah, asked his father to give some of his wealth to her son. He deferred that for a year, then he decided to do that. She said: I will not be pleased until you ask the Messenger of Allah ﷺ to bear witness to what you give to my son. So my father took me by the hand – and at that time I was a young boy – and went to the Messenger of Allah ﷺ. He said: O Messenger of Allah, the mother of this boy, the daughter of Rawahah, insisted that I ask you to bear witness to the gift I have given to him. The Messenger of Allah ﷺ said: **«O Basheer, do you have any other children besides this one?»** He said: Yes. He said: **«Have you given to all of them a gift like that which you have given to this one?»** He said: No. He said: **«Then do not ask me to bear witness, for I will not bear witness to unfairness.»** Narrated by al-Bukhari and Muslim.

It is essential to treat children fairly, and it is not permissible to give a gift to one child and not the others.

Gifts are different to maintenance

Maintenance is given according to need, and fairness between children in terms of maintenance means giving each child what he needs, such as if one is sick and he needs medical treatment, or he is in university, whilst the others are at different stages of education. Undoubtedly their maintenance will vary for these reasons.

Fairness in that case means giving each of them what he needs, even if there are differences between what they are given.

Teaching them to keep some of their wealth

Hence when Ka'b ibn Malik said to the Messenger ﷺ: As part of my repentance, I will give up all my wealth as charity for Allah and for His Messenger ﷺ,

he said to him: **«Keep some of your wealth, for that is better for you.»** Narrated by al-Bukhari.

Teaching them to let the blessing of Allah be seen on them

Part of showing gratitude for blessings is to let them be seen. Allah عَزَّوَجَلَّ says: *{and as for the blessing of your Lord, proclaim it}* [ad-Duha 93:11].

Hence the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would urge the wealthy among his Companions to let the blessings of Allah be seen on them.

It was narrated that Malik ibn Nadlah رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saw me wearing a worn-out garment.

According to another report: I came to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ when I was looking scruffy.

He said: **«Do you have wealth?»** I said: Yes.

He said: **«What type of wealth?»**

I said: All types; Allah عَزَّوَجَلَّ has given me camels, slaves, horses and sheep.

He said: **«If Allah has given you wealth, then let it be seen on you.»**

According to another report: **«Then let the blessings and generosity of Allah be seen on you.»** Narrated by Ahmad, Abu Dawud and an-Nasai; classed as sahih by al-Albani.

Activities

1. **Explain the importance of wealth in Islam.**

.....

2. **Did the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ take special care of the rich? What was the benefit of doing that?**

.....

3. **How can one be fair, as is enjoined, in terms of gift-giving and maintenance?**

.....

The Prophet's interactions with non-Muslims

Islam has prescribed etiquette and guidelines to be followed in relationships and interactions with the disbelievers. This etiquette and these guidelines are based on fairness and not being unjust, as Allah عَزَّوَجَلَّ says: *{Allah does not forbid you to deal kindly and justly with those who do not fight you because of your religion or drive you out of your homes, for verily Allah loves those who are just}* [al-Mumtahinah 60:8].

It was narrated from Safwan ibn Sulaym, from several of the sons of the Companions of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, from their fathers, that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Indeed, whoever mistreats a mu'ahid [a non-Muslim who is living under Muslim rule], or detracts from his rights, or overburdens him, or takes something from him without his consent, I will be his opponent on the Day of Resurrection.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

It was narrated from Abdullah ibn Amr رَضِيَ ٱللَّهُ عَنْهُمَا, that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever kills a mu'ahid [a non-Muslim living under Muslim rule] will not smell the fragrance of Paradise, although its fragrance may be detected from the distance of forty years.»** Narrated by al-Bukhari.

Calling them to Allah عَزَّوَجَلَّ

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used various means of calling the disbelievers to enter Islam. That included calling them verbally, by establishing definitive proof that he was indeed sent to them. He would encourage them to enter Islam, explaining to them the beauties of the faith and how the Quran was in harmony with the previous divinely-revealed Books, before they were distorted.

Calling disbelievers to Allah should be done with wisdom and gentleness, for conveying the truth of Islam is the greatest act of kindness that you may do for a person, and it is an act that brings one closer to Allah. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to Ali ibn Abi Talib رَضِيَ ٱللَّهُ عَنْهُ, when he sent him to Khaybar and instructed him to call the people to Islam: **«... for by Allah, if Allah guides one man through you, that will be better for you than red camels [the most highly valued type of camels].»** Narrated by al-Bukhari and Muslim.

Caring for them and fearing the Fire for them

It was narrated that Anas رَضِيَ ٱللَّهُ عَنْهُ said: There was a Jewish boy who used to serve the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and he fell sick. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came to visit him. He sat by his head, and said to him: **«Become Muslim.»**

The boy looked at his father, who was with him, and he said to him: "Obey Abu'l-Qasim." So he became Muslim.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ left, saying: **«Praise be to Allah Who has saved him from the Fire.»** Narrated by al-Bukhari.

Hence when it was said: O Messenger of Allah, pray against the polytheists, he said: **«I was not sent to curse people; rather I was sent as a mercy.»** Narrated by Muslim.

Being a good neighbour and exchanging gifts

It was narrated from Amr ibn Shuayb that his father said: The family of Abdullah ibn Amr slaughtered a sheep, and he said: Did you give some to our Jewish neighbour? They said: No. He said: Send them some, for I heard the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ say: **«Jibreel kept urging me to treat the neighbour well until I thought that he would make him an heir.»** Narrated by Abu Dawud and by at-Tirmidhi, who classed it as hasan.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ accepted the gift of al-Muqawqis and the gift of Kisra, and he accepted the invitation of the Jewish woman who put poison in the roast lamb.

Buying from them and selling to them

It was narrated from Aisha رَضِيَ ٱللَّهُ عَنْهَا that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ bought some food – thirty saa's of barley – from a Jewish man, to be paid for later on, and he gave him an iron shield as collateral. Narrated by al-Bukhari.

Visiting a disbeliever when he is sick

We have seen this above in the hadith of Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ, about the Jewish boy who became Muslim.

Benefitting from their skills

Islam permits the Muslim to learn from non-Muslims that which will benefit him in the fields of medicine, agriculture and other branches of knowledge. It was narrated that Aisha رَضِيَ ٱللَّهُ عَنْهَا said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr hired a man from the tribe of Banu'd-Dayl as a skilled guide [meaning one who had knowledge of routes when travelling], and he was a follower of the religion of Quraysh. They gave their mounts to him, and made arrangements to meet him at the cave of Thawr in three days' time, and he brought their mounts to them on the morning of the third day. Narrated by al-Bukhari.

Ash-Shawkani said: This hadith indicates that it is permissible for a Muslim to hire a disbeliever as a guide when travelling.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made a deal with the Jews of Khaybar that they would cultivate the land, in return for half of the yield.

Ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave half of the produce of Khaybar to the Jews in return for cultivating the land. That continued during the time of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and Abu Bakr, and at the beginning of Umar's caliphate. Narrated by al-Bukhari.

Activities

1. **Give three examples of the Prophet's interactions with non-Muslims.**

.....

2. **What is the guideline on interacting with non-Muslims, and what is the ruling on borrowing from them?**

.....

3. **Is it permissible to benefit from the services of non-Muslims? Give evidence for what you say.**

.....

The Prophet's interactions with new Muslims

The Prophet's compassion for all people, and his keenness for them to enter Islam and adhere steadfastly to it, were quite clear to everyone, to the extent that his Lord عَزَّوَجَلَّ said to him: *{Are you [O Prophet] going to destroy yourself with grief because they do not believe?}* [ash-Shu'ara 26:3], *{Are you [O Prophet] going to destroy yourself with grief over them, because they do not believe in this message [the Quran]?}* [al-Kahf 18:6].

What is referred to here is destroying himself because he cared so greatly for them and was stricken with grief for them.

Rejoicing when someone became Muslim

We have seen this above in the story of the Jewish boy, when the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Praise be to Allah Who has saved him through me from the Fire.**" The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ also rejoiced when Ikrimah ibn Abi Jahl and Adiy ibn Hatim رَضِيَ ٱللَّهُ عَنْهُمَا became Muslim.

Teaching them about Islamic rulings

It was narrated from Abu Malik al-Ashja'i that his father said: When a man became Muslim, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would teach him the prayer, then he would instruct him to call upon Allah in supplication by saying these words: **«O Allah, forgive me, have mercy on me, guide me, grant me well-being and grant me provision.»** Narrated by Muslim.

It was narrated from Qays ibn Aasim رَضِيَ ٱللَّهُ عَنْهُ that he became Muslim, and the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ instructed him to do ghusl with water and lote (sidr) leaves. Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that Thumamah ibn Uthal became Muslim, and the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Take him to the walled garden of the tribe of So and So, and let him do ghusl.»** Narrated by Ahmad; classed as sahih by al-Albani.

These two reports indicate that it is prescribed for the one who becomes Muslim to do ghusl. Some scholars are of the view that this is obligatory, but the majority are of the view that it is recommended (mustahabb).

At-Tirmidhi said: This is the view of the scholars; they regard it as recommended for a man, when he becomes Muslim, to do ghusl and wash his clothes.

It was narrated from Uthaym ibn Kulayb, from his father, from his grandfather that he came to the Prophet ﷺ and said: I have become Muslim.

The Prophet ﷺ said: **«Shave your head and get rid of the hairstyle of the disbelievers, and get circumcised.»** Narrated by Abu Dawud; classed as hasan by al-Albani.

With regard to the words «Shave your head and get rid of the hairstyle of the disbelievers», this does not mean – and Allah knows best – that everyone who becomes Muslim should shave his head, so that shaving the head is required of him just as ghusl is required. Rather connecting the hairstyle to disbelief indicates that a hairstyle that is a symbol of the disbelievers' religion should be changed.

This hadith indicates that circumcision is obligatory for a man who becomes Muslim.

Giving precedence to entering Islam over everything else

It was narrated that al-Bara said: A man came to the Prophet ﷺ with his face covered with iron [that is, a battle helmet] and said: O Messenger of Allah, should I fight or become Muslim? He said: **«Become Muslim, then fight.»** So he became Muslim, then he fought, and was killed (in battle).

The Messenger of Allah ﷺ said: **«He did little, but will be rewarded greatly.»** Narrated by al-Bukhari.

Sending someone to teach them about their religion

It was narrated from Anas رَضِيَ ٱللَّهُ عَنْهُ that [the tribes of] Ri'l, Dhakwan, Usayah and Banu Lihyan came to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and claimed that they had become Muslim, and they asked him for help to teach their people about Islam. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ sent to them seventy of the Ansar to teach them. Narrated by al-Bukhari and Muslim.

Softening their hearts to Islam, even by giving them wealth

It was narrated that Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was never asked for anything in return for becoming Muslim except he would give it.

A man came and he gave him sheep that would fill the space between two mountains [that is, very many], and he went back to his people and said: O my people, become Muslim, for Muhammad gives generously and does not fear poverty. Narrated by Muslim.

Giving them the glad tidings of reward for the good deeds they did before becoming Muslim

It was narrated from Urwah ibn az-Zubayr that Hakeem ibn Hizam رَضِيَ ٱللَّهُ عَنْهُ manumitted one hundred slaves during the Jahiliyyah, and gave one hundred camels in charity. When he became Muslim, he gave one hundred camels in charity and manumitted one hundred slaves. He said: O Messenger of Allah, what do you think about things I did as acts of devotion during the Jahiliyyah, such as giving charity and manumitting slaves, or upholding ties of kinship – is there reward in that?

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«You became Muslim as a result of what you did previously of good deeds.»** Narrated by al-Bukhari and Muslim.

Ibn Rajab said: This indicates that with regard to the good deeds of a disbeliever, if he becomes Muslim he will be rewarded for them.

Instructing them to convey the message of Islam to those who live near them

It was narrated that Malik ibn al-Huwayrith رَضِيَ ٱللَّهُ عَنْهُ said: We came to the Prophet ﷺ and we were young men. We stayed with him for approximately twenty days. The Prophet ﷺ was compassionate and kind, and when he realized that we missed our families, he said: **«Why don't you go back to your own land and teach the people there? Instruct them to pray such and such a prayer at such and such a time, and such and such a prayer at such and such a time. When the time for prayer comes, let one of you give the adhan for you and let the oldest of you lead you all in prayer.»** Narrated by al-Bukhari and Muslim.

Activities

1. **Describe how the Prophet ﷺ was keen for people to enter Islam.**

.....

2. **What is the ruling on doing ghusl and getting circumcised, for one who has recently become Muslim?**

.....

3. **Write briefly about how the Prophet ﷺ used to interact with new Muslims.**

.....

4. **What is the ruling on good deeds that a former disbeliever did before he became Muslim?**

.....

The Prophet's interactions with sinners

The community of the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ was a great community. They attained the highest level of righteousness and piety, and they feared and avoided sins. If we examine their lives, we will find that they were the least likely of people to commit major sins and the furthest removed from persisting in minor sins.

However, that community was not completely free of some whom the Shaytan, and their own whims and desires, caused to slip and commit some sins, especially since they had only recently left Jahiliyyah behind.

But they were very quick to repent and turn back to Allah. Therefore we should examine how the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to interact with these sinners.

Being gentle with them and showing compassion to them

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was kind and gentle with them, and he dealt with them in a gentle and compassionate manner. It was narrated that Abu Umamah رَضِيَ ٱللَّهُ عَنْهُ said: A young man came to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and said: O Messenger of Allah, give me permission to commit zina. The people turned on him and rebuked him, saying to him: Keep quiet!

But the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Come closer,»** and the young man came closer to him and sat down.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Would you like that for your mother?»**

He said: No, by Allah, may Allah make me your ransom.

He said: **«And people do not like it for their mothers. Would you like it for your daughter?»**

He said: No, by Allah, O Messenger of Allah, may Allah make me your ransom.

He said: **«And people do not like it for their daughters. Would you like it for your sister?»**

He said: No, by Allah, may Allah make me your ransom.

He said: **«And people do not like it for their sisters. Would you like it for your paternal aunt?»**

He said: No, by Allah, may Allah make me your ransom.

He said: **«And people do not like it for their paternal aunts. Would you like it for your maternal aunt?»**

He said: No, by Allah, may Allah make me your ransom.

He said: **«And people do not like it for their maternal aunts.»**

He put his hand on him, and said: **«O Allah, forgive his sin, purify his heart and guard his chastity.»** And after that, the young man never paid any attention to such matters. Narrated by Ahmad; classed as sahih by al-Albani.

Not rebuking the sinner when carrying out the hadd punishment on him

It was narrated that Buraydah ibn al-Husayb رضي الله عنه said, after narrating the story of Ma'iz رضي الله عنه: Then the Ghamidi woman came and said: O Messenger of Allah, I have committed zina; purify me. But he sent her away.

The following day, she said: O Messenger of Allah, why are you sending me away? Perhaps you are sending me away as you sent Ma'iz away? By Allah, I am pregnant.

He said: **«If that is so** [that is, if you refuse to recant your confession, conceal your error, and repent privately], **then go away until you give birth.»**

When she gave birth, she brought the child, wrapped in a cloth, and said: Here he is; I have given birth to him.

He said: **«Go away and breast-feed him until you wean him.»** When she had weaned him, she brought the child, who was holding a piece of bread in his hand, and said: Here he is, O Prophet of Allah; I have weaned him and he has started to eat real food. He gave the child to one of the Muslim men, then he issued instructions that a chest-deep hole be dug for her, then he ordered the people to stone her.

Khalid ibn al-Walid came with a stone, which he threw at her head, and blood spurted on to Khalid's face, so he reviled her. The Prophet of Allah ﷺ heard him reviling her, so he said: **«Take it easy, O Khalid, for by the One in Whose Hand is my soul, she has repented in such a way that if the collector of unjust taxes were to repent in the same manner, he would be forgiven.»**

Then he instructed that the funeral prayer be offered for her, then she was buried. Narrated by Muslim.

In one report it adds: Umar said to him: Are you going to offer the funeral prayer for her, O Prophet of Allah, when she had committed zina?

He said: **«She has repented in such a way that if it were shared out among seventy of the people of Madinah, it would suffice them all. Have you ever seen any repentance better than one who gave up her life for the sake of Allah عَزَّوَجَلَّ?»** Narrated by Muslim.

Prohibition on reviling and cursing a sinner

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: A drunkard was brought to the Prophet ﷺ, and he ordered that he be beaten. Some of us beat him with their hands, some of us beat him with their shoes, and some of us beat him with their garments. When the beating ended, one man said: What is the matter with him, may Allah disgrace him!

But the Messenger of Allah ﷺ said: **«Do not help the Shaytan against your brother.»** Narrated by al-Bukhari.

Abu Dawud narrated: **«Rather say: O Allah, forgive him; O Allah, have mercy on him.»** Classed as sahih by al-Albani.

This hadith **indicates that it is forbidden to pray against the sinner, asking that he be cast far away from the mercy of Allah, like cursing him**.

In some versions of the hadith mentioned above it says:

«Do not curse him, for by Allah, all I know is that he loves Allah and His Messenger.»

Narrated by al-Bukhari.

Shaykh al-Islam said: The Prophet ﷺ forbade cursing this specific individual who used to drink a lot of wine, explaining that in fact he loved Allah and His Messenger, despite the fact that he ﷺ cursed in general terms those who drink alcohol. This indicates that it is permissible to curse sinners who commit major sins in general terms, but it is not permissible to curse a specific individual who loves Allah and His Messenger. And it is well-known that every believer must love Allah and His Messenger.

Highlighting the abhorrent nature of sin

It was narrated that Aisha رضي الله عنها said: I said to the Prophet ﷺ: It is enough for you in Safiyah that she is such and such – meaning that she was short.

He said: **«You have said a word which, if it were to be mixed with the water of the sea, it would overwhelm it»** – that is, change it and spoil it. Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

What is meant is that if this backbiting were to be mixed with the sea, it would change the nature of its water, even though it is so abundant.

Shunning the sinner if it will serve a purpose

The Prophet ﷺ sometimes shunned some sinners for a while, until Allah decided their cases or turned to them in mercy. This was seen in his shunning of the three who stayed behind from the campaign to Tabuk.

Taking action to stop sin, for one who has the authority to do so

It was narrated from Abdullah ibn Abbas رضي الله عنهما that the Messenger of Allah ﷺ saw a ring of gold on a man's hand, so he took it off him and threw it aside.

He said: **«How could one of you go and pick up a burning ember of fire and put it on his hand?»**

It was said to the man, after the Messenger of Allah ﷺ left: Take your ring and benefit from it.

He said: No, by Allah, I shall never pick it up when the Messenger of Allah ﷺ has thrown it aside. Narrated by Muslim.

This hadith emphasizes the importance of complying with the command of the Messenger of Allah ﷺ and heeding his prohibitions, and not trying to find loopholes based on weak understanding.

Referring to sinners indirectly, without mentioning them by name

It was narrated that Abu Humayd as-Sa'idi رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ appointed a man to collect the zakat of Banu Sulaym, whose name was Ibn al-Lutbiyah. When he came to present his accounts, he said: This is for you, and this was given to me as a gift.

The Messenger of Allah ﷺ said: **«Why don't you sit in the house of your father and mother, and see if any gifts come to you, if you are telling the truth?»**

Then he addressed us. He praised and glorified Allah, then he said: **«To proceed: what is the matter with a worker whom we appoint, and he comes to us and says: This is for you, and this was given to me as a gift. Why doesn't he sit in the house of his father and mother, and see whether he is given any gifts or not? …»** Narrated by al-Bukhari and Muslim.

Activities

1. **From what you have studied, what advice would you give to the sinner? Is it good to rebuke him?**

   .....

2. **What is the ruling on cursing a specific individual? Give evidence for what you say.**

   .....

3. **Describe the Islamic etiquette for dealing with sinners.**

   .....

How the Prophet ﷺ interacted with women in general

The Prophet ﷺ was gentle and kind in his interactions with women. Examples of his good interactions with them include the following:

Urging men to treat women well

It was narrated from Amr ibn al-Ahwas رضي الله عنه that he was present during the Farewell Pilgrimage with the Messenger of Allah ﷺ. He said: He praised and glorified Allah, and he reminded and exhorted, then he said: **«Indeed I urge you to treat women well.»**

Narrated and classed as sahih by at-Tirmidhi.

Respecting them and regarding them as being the counterparts of men

It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ said: **«Women are but the counterparts of men.»** Narrated by at-Tirmidhi and Abu Dawud; classed as sahih by al-Albani.

«The counterparts of men» means: those who are like them in attitude and nature, as if they were split from them.

Accepting their oath of allegiance verbally, without shaking hands with them

It was narrated that Aisha رضي الله عنها said: When the believing women migrated to join the Prophet ﷺ, he would examine them. Allah عز وجل says: *{O you who have believed, when the believing women come to you as emigrants, examine them...}* [al-Mumtahinah 60:10].

Aisha رضي الله عنها said: Whoever among the believing women accepted the stipulated conditions passed the test.

When the women accepted those terms verbally, the Messenger of Allah ﷺ said to them: **«You may leave, for I have accepted your oath of allegiance.»**

Aisha رَضِيَ اللَّهُ عَنْهَا said: "No, by Allah, the hand of the Messenger of Allah ﷺ never touched the hand of any woman; rather he would accept their oath of allegiance verbally. By Allah, the Messenger of Allah ﷺ only accepted their oath of allegiance in the manner that Allah commanded him, saying to them: **«I have accepted your oath of allegiance.»** Narrated by al-Bukhari and Muslim.

In other words: he said that verbally only, and did not shake hands with them, as was the custom with the men when they swore allegiance.

Kindness to women

The Prophet ﷺ treated women gently, with compassion and kindness, because of the weakness and softness that there is in women. Hence he used to call women glass vessels.

It was narrated that Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah ﷺ was on one of his journeys, and a black slave called Anjashah was chanting as he led the camels. He had a beautiful voice, and he was leading the camels on which the Mothers of the Believers and the believing women were riding.

The Messenger of Allah ﷺ said to him: **«O Anjashah, take it easy, for you are driving camels that are carrying glass vessels»** – referring to the women. Narrated by al-Bukhari and Muslim.

Women are likened to glass vessels because they are gentle, soft and fragile

Praise for those women who deserve to be praised

The Prophet ﷺ never made women feel that they were of a different race that was despised and hated, as some men do today when they scorn women and belittle them.

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: **«The best women who ever rode camels are the righteous women of Quraysh. They are most compassionate to their children when they are small and most careful with their husbands' wealth.»** Narrated by al-Bukhari and Muslim.

This hadith indicates that the women of Quraysh are superior to all other Arab women, for two reasons:

The first is their compassion towards their children, as they take care of them and raise them well.

The second is their careful handling of their husbands' wealth, as they help them at times of financial difficulty.

By virtue of these two characteristics, a woman may surpass others in the sight of Allah and of His Messenger ﷺ. This is encouraging women to develop these two characteristics.

Urging them to remember Allah a great deal

It was narrated that Yusayrah رضي الله عنها – who was one of the Muhajiraat (women who migrated from Makkah to Madinah) – said: The Messenger of Allah ﷺ said to us: **«You should glorify Allah, proclaim His oneness and sanctify Him, and count on your fingertips, for they will be questioned and made to speak. Do not be heedless, or you will not attain mercy.»** Narrated by Ahmad and Abu Dawud; classed as hasan by al-Albani.

If a woman knows that her fingers will be questioned, she will only use them for good purposes. Allah عز وجل says: *{Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do. And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned. And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers"}* [Fussilat 41:20-23].

Checking on women who missed attending blessed occasions

The Prophet ﷺ would check on women and ask about those who missed attending blessed occasions, to find out why they were absent.

It was narrated that Abdullah ibn Abbas رضي الله عنهما said: When the Prophet ﷺ returned from his Hajj, he said to Umm Sinan al-Ansariyah رضي الله عنها: **«What kept you from doing Hajj with us?»**

She said: Two camels used for bringing water that belong to Abu Fulan (the Father of So and So) – meaning her husband. He and his son went for Hajj riding one of them, and the other one our slave uses to bring water.

The Prophet ﷺ said: **«In that case, Umrah during Ramadan is equivalent to doing Hajj with me.»** Narrated by al-Bukhari and Muslim.

Showing compassion to them, and understanding their feelings of sorrow and distress

It was narrated from Anas ibn Malik رضي الله عنه that the Prophet ﷺ said: **«I start the prayer, intending to make it lengthy, then I hear a child crying, so I make my prayer brief, because I am aware of the distress that his mother feels because of his crying.»** Narrated by al-Bukhari and Muslim.

His care and concern for women, even if a woman was not of high status

It was narrated from Abu Hurayrah رضي الله عنه that a black woman used to sweep the mosque. The Messenger of Allah ﷺ noticed her absence, so he asked about her. They said: She has died. He said: **«Why did you not tell me?»**

It was as if they thought little of her.

He said: **«Show me where her grave is.»** So they showed him, and he offered the funeral prayer for her at her graveside. Narrated by al-Bukhari and Muslim.

Acknowledgement of favours

It was narrated that Imran ibn Husayn رَضِيَ ٱللَّهُ عَنْهُ said: We were on a journey with the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. We travelled for most of the night until, at the end of the night, we stopped to rest, and no rest is sweeter to the traveller than that.

Nothing woke us except the heat of the sun. The first of us to wake up was Abu Bakr, then So and So, then So and So, then Umar ibn al-Khattab was the fourth.

When the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ slept, no one would wake him up until he woke up by himself, because we did not know what would come to him in his sleep – meaning revelation.

When Umar woke up and saw what had happened to the people – and he was a strong man with a loud voice – he said takbeer and kept repeating it, raising his voice, until the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ woke up.

When he woke up, they complained to him about what had happened to them, but he said: **«It does not matter; ride on.»**

So he rode on for a short distance, then he dismounted, called for water and did wudu. The call for prayer was given, and he led the people in prayer.

Then the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ travelled on. The people complained to him of thirst, so he halted and called Imran ibn Husayn and Ali, and said: **«Go and look for water.»**

[The narrator] said: Whilst we were travelling, we saw a woman with her feet hanging over two large water bags, riding on a camel of hers.

We said to her: Where is the water?

She said: Too far, too far, you will not have water.

We said: How far is it between your family and the water? She said: The distance of one day and one night.

They said to her: Then come with us.

She said: Where to?

They said: To the Messenger of Allah ﷺ.

She said: The one who is called the Sabian [the one who changed his religion]?!

They said: He is the one you mean. Come with us.

They brought her to the Prophet ﷺ and told him what had happened, and she told him the same as she had told them, and she told him that she was a widow with orphan children.

They made her dismount from her camel, and the Prophet ﷺ called for a vessel into which he emptied water from the mouths of the water bags [at-Tabarani added: He rinsed his mouth with some of the water and put it back in the mouths of the water bags], then he closed the mouths of the water bags. Then he closed the large openings of the bags, at the top, and opened the small openings at the bottom, and the people were called to drink and give others to drink.

We drank, and we were forty thirsty men, until we had drunk our fill and filled every waterskin and vessel that we had with us, but we did not give our camels any water to drink, and the two water bags were so full that they were about to burst.

In the end, he gave a vessel of water to the one who had become junub and said: **«Go and pour water over yourself.»**

And the woman was standing and watching what was being done with her water.

By Allah, after we had taken what we needed from the water bags, it seemed to us that they were fuller than they had been in the beginning.

The Prophet ﷺ said: **«Collect (some food) for her.»**

So they collected dates, flour and saweeq, until they had collected a large amount of food for her, which they wrapped up in a cloth and placed on her camel, in front of her.

He said to her: **«Go and feed this to your children, and realize that we have not caused any loss to your water; rather it is Allah Who has given us to drink.»**

She went to her people, after having been delayed in returning to them.

They said: What kept you, O So and So?

She said: Something strange and wonderful. I was met by two men, who took me to this one who is called the Sabian [the one who changed his religion], and he did such and such. By Allah, either he has bewitched the people between this and this – meaning between heaven and earth – or he is indeed the Messenger of Allah.

After that, the Muslims used to raid the polytheists who lived around her, but they never attacked the village where she lived.

One day she said to her people: I think that these people leave you alone deliberately. How about entering Islam? So they obeyed her and entered Islam. Narrated by al-Bukhari and Muslim.

Al-Ayni said: The Prophet's acknowledgement of this woman extended to her people and her land.

Gently rebuking a woman who made a mistake

It was narrated that Anas ibn Malik رضي الله عنه said: The Prophet ﷺ passed by a woman who was weeping at a graveside for a son of hers and he said: **«Fear Allah and be patient.»**

She said: Leave me alone! You have not been afflicted by the calamity that has befallen me! She did not realize that he was the Messenger of Allah.

She was told that he was the Prophet ﷺ, and she almost fainted [out of distress and embarrassment].

She came to the Prophet ﷺ and said: I did not recognize you. He said: **«True patience (sabr) is when the calamity first strikes.»** Narrated by al-Bukhari and Muslim.

What is meant is that the patience for which a person deserves praise is that which comes when the shock of the calamity first strikes, whereas later on a person may be able to show patience, for with the passage of time the shock and pain of the calamity grow less.

It was narrated that Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ got married and consummated the marriage with his wife. Umm Sulaym said to me: Why don't we give the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ a gift? I said: Go ahead.

So she took some dates, ghee and dried yoghurt and made some haysah, then she put it in a vessel.

Anas took it to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and said: My mother sends greetings of salam to you and she says: This is a small gift to you from us, O Messenger of Allah. He said: **«Put it down.»**

Then he said: **«Go and invite So and So for me, and So and So, and So and So, and whomever you meet,»** and he mentioned some men by name.

I invited those whom he had named and whoever else I met, and they were around three hundred.

I went back and saw that the house was crowded with people. They came in until they filled the courtyard and the apartment. The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«O Anas, bring the vessel.»**

I saw the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ put his hands on that haysah and say whatever words Allah willed, then he began to call the people, ten by ten.

He said: **«Let them make circles of ten, and let each man eat from what is nearest to him.»**

He said: They ate until they were full; one group would leave and another group would come in, until they had all eaten.

Then he said to me: **«O Anas, take it away.»** So I took it away, and I do not know whether there was more when I put it down or when I took it away. Narrated by Muslim.

This hadith clearly tells of a miracle of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, which was the increase of food.

Visiting a sick woman

It was narrated from Jabir ibn Abdillah رَضِيَ اللَّهُ عَنْهُمَا that the Messenger of Allah ﷺ went to visit Umm as-Sa'ib and said: **«What is the matter with you, O Umm as-Sa'ib? You are shivering.»**

She said: It is fever, may Allah not bless it!

He said: **«Do not revile fever, for it takes away the sins of the son of Adam as the bellows takes away the dross of iron.»** Narrated by Muslim.

It was narrated that Umm al-Ala رَضِيَ اللَّهُ عَنْهَا said: The Messenger of Allah ﷺ visited me when I was sick, and he said: **«Be of good cheer, O Umm al-Ala, for when the Muslim gets sick, Allah takes away his sins by means of it as the fire takes away the dross of gold and silver.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

Activities

1. **In the light of what you have studied, explain how the Prophet ﷺ took care of women in particular.**
2. **What is the ruling on a man shaking hands with a woman? Write an essay about that.**
3. **How were the women of Quraysh superior to other women? Do they have this superiority in every time and place? How can a woman attain this virtue?**
4. **How did the Prophet ﷺ deal with the woman who spoke impolitely to him? What do you learn from this prophetic advice regarding calamities?**

The Prophet's interactions with the elderly

The Messenger of Allah ﷺ had a special way of interacting with the elderly, and he paid particular attention to them and cared for them. He ﷺ had a good attitude with all people, but he was more compassionate and kind to the weak among people, such as children, women and the elderly.

He ﷺ said: **«There is no one better before Allah than a believer who lives a long life in Islam, glorifying Him, magnifying Him and proclaiming His oneness.»** Narrated by Ahmad; classed as sahih by al-Albani.

And he ﷺ said: **«The best of you are those who live the longest and are the best in deeds.»** Narrated by al-Hakim; classed as sahih by al-Albani.

It was narrated that Anas رضي الله عنه said: An old man came looking for the Prophet ﷺ, and the people were slow in making room for him, so that the Prophet ﷺ said: **«He is not one of us who does not show compassion to our little ones and respect our elders.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

According to one report: **«Whoever does not show compassion to our little ones and acknowledge the rights of our elders is not one of us.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

Hence the Sahabah رضي الله عنهم acknowledged the status of the elderly.

Ibn Katheer narrated in al-Bidayah wa'n-Nihayah that Talha ibn Ubaydillah said: Umar went out one night, in the depths of the night, and entered a house. When morning came, I went to the house, where I found an old woman, who was blind and paralyzed.

I said to her: Who is this man who comes to you?

She said: He has been taking care of me for such and such a time; he brings me what I need and takes garbage away from me.

Respecting the elderly and hastening to go to them

The Prophet ﷺ respected the elderly and acknowledged their frailty, and he would hasten to go to them. When he ﷺ entered Makkah as a conqueror, and entered the Sacred Mosque, Abu Bakr brought his father, Abu Quhafah – who was still a polytheist – to meet him. When the Messenger of Allah ﷺ saw him, he said: **«Why did you not leave the old man in his house, so that I could be the one to come to him there?»**

Abu Bakr said: O Messenger of Allah, it is more appropriate that he should walk to you rather than you walking to him.

He seated him in front of him, then he touched him on his chest and said to him: **«Become Muslim.»** So he became Muslim. Narrated by Ahmad; classed as sahih by al-Albani.

In this hadith, we see several aspects of the way in which the Prophet ﷺ respected the elderly:

- **He wanted to go to his house himself.**
- **He seated him in front of him, by way of honouring him, then he touched him on his chest.**

Ibn al-Jawzi narrated that Layth said: I was walking with Talha ibn Musarrif, and he said: If you were one day older than me, I would not have walked ahead of you.

Giving them precedence over others

Examples of that include:

Giving them precedence in conversation. In the story of the man who was killed in Khaybar, after which two men of his people came to speak to the Messenger of Allah ﷺ about his case, Abd ar-Rahman ibn Sahl and Muhayisah and Khuwayisah, the sons of Mas'ud, came to the Prophet ﷺ. Abd ar-Rahman started to speak, but the Prophet ﷺ said: **«Let one who is older speak first, let one who is older speak first.»** Abd ar-Rahman was the youngest of the people, so he fell silent, and the other two spoke. Narrated by al-Bukhari.

Giving to them first. It was narrated from Ibn Umar رضي الله عنهما that the Messenger of Allah ﷺ said: **«I saw myself in my dream cleaning my teeth with the siwak. Then two men competed to take it from me, one of whom was older than the other. I gave the siwak to the younger one, and it was said to me: 'Give it to the older one first.' So I gave it to the older one.»** Narrated by Muslim.

Giving water to them first. It was narrated that Ibn Abbas رضي الله عنهما said: When the Messenger of Allah ﷺ gave people water, he said: **«Start with the oldest.»** Narrated by Abu Ya'la. Ibn Hajar said: Its isnad is qawiy (strong).

The elderly in the West

These brilliant examples of how the elderly are treated and cared for in Islam highlight the shameful shortcomings of non-Muslim societies, as from time to time the news tells us of what happens to some of the elderly there, and how isolated and lonely they are.

One report tells us that the rights of the elderly are transgressed in many parts of the world, and that they are suffering from neglect and poverty, as large numbers of the elderly are living without any livelihood or regular income.

In a report about the situation of the world's elderly which included thirty-two countries, it stated that the elderly are deprived of healthcare and education, and that governments and policymakers ignore them, so they find themselves isolated from society.

One of the authors of the report said: It is as if, when you reach the age of sixty, you are no longer treated as a human being!

Not letting them despair of the mercy of Allah

It was narrated that Amr ibn Absah said: An old man came to the Prophet ﷺ, leaning on a stick.

He said: O Messenger of Allah, I have betrayed people and committed immoral deeds; will I be forgiven?

He said: **«Do you not bear witness that there is no god worthy of worship except Allah?»**

He said: Of course, and I bear witness that you are the Messenger of Allah.

He said: **«Your acts of betrayal and your immoral deeds have been forgiven.»** Narrated by Ahmad; is a sahih hadith based on corroborating evidence.

According to a report narrated by Ibn Abi'd-Dunya, the man left, saying: Allahu akbar, Allahu akbar.

Activities

1. Describe the status of the elderly in Islam, and compare the situation of the elderly in the Muslim world and in the West.

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.....

2. Islam gives precedence to older people in many things. Mention four of them, giving evidence for what you say.

.....

.....

3. What advice would you give to one who is older, but is persisting in sin?

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4. Why does an older person who persists in committing sins deserve a severe punishment?

.....

.....

The Prophet's interactions with children

The Prophet's great love for children

It was narrated that Anas said: The Prophet ﷺ saw some women and children coming back from a wedding, so he stood up and said: **«By Allah, you are among the dearest of people to me, by Allah you are among the dearest of people to me, by Allah you are among the dearest of people to me.»** Narrated by al-Bukhari and Muslim.

Having a playful attitude towards them and saying gentle words to them

It was narrated that Umm Khalid bint Khalid رضي الله عنها said: Some garments were brought to the Messenger of Allah ﷺ, among which there was a black khameesah (a patterned garment). He said: **«Who do you think I should give this khameesah to?»** The people were silent, then he said, **«Bring Umm Khalid to me.»** I was brought to the Prophet ﷺ, and he put it on me himself. He started looking at the markings on the khameesah and pointing to me, and saying: **«O Umm Khalid, this is sanah, O Umm Khalid, this is sanah.»** Narrated by al-Bukhari.

In the Ethiopian language, sanah means beautiful. This young girl, Umm Khalid, had lived in Ethiopia as her family had migrated there, which is why the Prophet ﷺ spoke playfully to her using an Ethiopian word that she would understand.

Showing mercy and compassion to children

When the Ghamidi woman who had committed zina came to him, he sent her away until she gave birth. When she gave birth and came to him again, the Prophet ﷺ said: **«We will not stone her and leave her infant child with no one to breast-feed him.»** A man among the Ansar stood up and said: I will arrange for him to be breast-fed, O Prophet of Allah. Narrated by Muslim.

He did not instruct her to abort this pregnancy that had resulted from zina; rather he instructed her to go away until she had given birth and to breast-feed him until she weaned him. Then he gave the child to one of the Muslims, to take care of him and bring him up, because the child had committed no sin and should not be made to bear the consequences of the sin of someone else.

Having a playful attitude towards children and saying gentle words to them

Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet ﷺ was the best of people in attitude. I had a brother who was called Abu Umayr, and when the Prophet ﷺ came, he said: **«O Abu Umayr, what happened to an-nughayr (the nightingale)?»** Narrated by al-Bukhari and Muslim.

The nightingale was a bird that the child used to play with.

It was narrated that Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah ﷺ would speak playfully to Zaynab bint Umm Salamah, saying: **«O Zuwaynib, O Zuwaynib,»** several times [a diminutive form of the name, used to express affection]. Narrated by ad-Diya in al-Mukhtarah; classed as sahih by al-Albani.

Ibn al-Qayyim said: She came in when the Prophet ﷺ was doing ghusl, and he sprinkled water in her face. She continued to look young and radiant until she grew old.

Letting children race towards him

The Prophet ﷺ used to line up Abdullah and Ubaydullah, and many of the children of al-Abbas then say: **«Whoever reaches me first will have such and such.»**

Then they would race towards him, and fall on his back and chest, and he would kiss them and hug them. Narrated by Ahmad; classed as hasan by al-Haythami.

Greeting children with salam

The Prophet ﷺ, despite his high status, would be the one who initiated the greeting of salam with children, out of love for them, kindness towards them and compassion for them, so as to make them feel important and give them self-esteem.

It was narrated that Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah ﷺ came to some children who were playing, and greeted them with salam. Narrated by al-Bukhari and Muslim.

It was narrated that Anas said: The Messenger of Allah ﷺ came to me when I was playing with some other boys, and he greeted us with salam. Narrated by Muslim.

In this way, the Prophet ﷺ made those children feel happy and gave them the confidence to get used to speaking to adults, and to respond and converse with them. This was a sign of his wisdom.

Patting children's heads

The Messenger of Allah ﷺ had a playful attitude towards children. He would pat their heads and show kindness and compassion to them.

It was narrated that Anas رضي الله عنه said: The Messenger of Allah ﷺ would visit the Ansar. When he came to the houses of the Ansar, their children would gather around him, and he would greet their children with salam, pat their heads and pray for them. Narrated by an-Nasai in al-Kubra; classed as sahih by al-Albani.

From these hadiths we know how the Prophet ﷺ would make these children feel mercy, compassion, love and affection, by patting their heads, which makes the child feel that he matters and that the adults love him and care about him.

It was narrated from Abdullah ibn Hisham – who met the Prophet ﷺ – that his mother took him to the Messenger of Allah ﷺ and said: O Messenger of Allah, accept his oath of allegiance.

He said: **«He is a minor.»** But he patted his head and prayed for him. Narrated by al-Bukhari.

Patting the child's cheek

It was narrated that Jabir ibn Samurah رضي الله عنه said: I prayed the first prayer [i.e., Zuhr] with the Messenger of Allah ﷺ, then he went out to go to his family, and I went out with him. Some children came to him, and he started patting their cheeks, one by one.

He said: As for me, he patted my cheeks too.

He said: I noticed that his hand was cool or had a fragrance, as if he had brought it out of a jar of perfume. Narrated by Muslim.

Kissing children

It was narrated that Aisha رَضِيَ ٱللَّهُ عَنْهَا said: Some of the Bedouins came to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and said: Do you kiss your children?

He said: **«Yes.»**

They said: But we, by Allah, never kiss them.

The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Then what can I do if Allah has taken mercy away from you?»** Narrated by al-Bukhari and Muslim.

Giving gifts to children

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the first fruits would be brought to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and he would say: **«O Allah, bless us in our city, in our fruits, in our mudds and in our saa's [units of measurement], blessing upon blessing.»** Then he would give it to the youngest of the children who were present. Narrated by Muslim.

This hadith highlights the Prophet's noble characteristics, compassion, mercy, and kindness to adults and children alike. He singled out this child, because he was the most eager to take it and longed for it the most.

Advising children in a gentle and kind manner when they made mistakes

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would deal with the child's mistakes by teaching and educating him in a brilliant manner that took into account the child's age and stage of development.

It was narrated that Abu Rafi ibn Amr al-Ghifari رَضِيَ ٱللَّهُ عَنْهُ said: I was a young boy, throwing stones at the palm trees of the Ansar. They caught me and took me to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

He said: **«O young boy, why are you throwing stones at the palm trees?»**

I said: O Messenger of Allah, it is because of hunger.

He said: **«Do not throw stones at the palm trees; rather eat from what falls to the bottom of them.»**

Then he patted his head and said: **«May Allah give you enough to eat and drink.»** Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

Using gentle words when speaking to them

The Prophet ﷺ would call a child by the best of his names, or by his kunyah, or by a good characteristic that he had.

Sometimes he would call a boy by saying, **«O young boy, I am going to teach you some words…»** or **«O young boy, mention the name of Allah and eat with your right hand.»**

Sometimes he would call him by saying, **«O my son,»** as he said to Anas when the verse of hijab was revealed: **«Stay back, O my son.»**

He said of the sons of Ja'far, who was the son of his paternal uncle Abu Talib: **«Call my brother's sons for me.»**

Sometimes he would call them by their kunyahs, so he would say to a small child: **«O Abu Umayr.»**

What comparison can there be between this kind and gentle attitude and the hardhearted and rough manner in which many little children are treated nowadays?

Activities

1. **Write briefly about the way in which the Prophet ﷺ interacted with children.**

.....

2. **Did the Prophet ﷺ joke with children? Write an essay about the ways in which the Prophet ﷺ joked.**

.....

3. **Greeting children with salam is a refined kind of manners. Write about the benefits of this Prophetic Sunnah.**

.....

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- *Tahdheeb Seerat Ibn Hisham.* **Abd as-Salam Harun.**
- *Al-Bidayah wa'n-Nihayah.* **Ibn Katheer.**
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- *Ar-Raheeq al-Makhtum.* **Al-Mubarakfuri. This has been the main source for most of the material in this book.**
- *Muqaddimah fi's-Seerah.* **Shaykh Abd ar-Rahman Salih al-Mahmoud.**

And Allah is the Source of strength.

Index of lectures

Number of Lecture	Beginning of Lecture	Number of page on which the lecture begins	Week in which the lecture is given
1	The Messenger ﷺ is the best example	10	Week 1
2	Honouring a deceased wife's memory	12	Week 1
3	Respecting his wife's feelings	15	Week 2
4	Prohibition on backbiting	18	Week 2
5	The Prophet's interactions with his relatives	23	Week 3
6	Reciting the adhan into the right ear of the newborn	26	Week 3
7	Taking them with him to the mosque	27	Week 4
8	The Prophet's interactions with his neighbours	29	Week 4
9	The Prophet's interactions with servants	32	Week 5
10	The Prophet's interactions with those who were afflicted with calamity and people with disabilities	35	Week 5
11	The Prophet's interactions with the poor	37	Week 6
12	The Prophet's interactions with the rich	40	Week 6

Index of lectures

Number of Lecture	Beginning of Lecture	Number of page on which the lecture begins	Week in which the lecture is given
13	Gifts are different to maintenance	41	Week 7
14	The Prophet's interactions with non-Muslims	43	Week 7
15	Being a good neighbour and exchanging gifts	44	Week 8
16	The Prophet's interactions with new Muslims	46	Week 8
17	Giving precedence to entering Islam over everything else	47	Week 9
18	The Prophet's interactions with sinners	50	Week 9
19	Highlighting the abhorrent nature of sin	53	Week 10
20	How the Prophet ﷺ interacted with women in general	55	Week 10
21	Showing compassion to them, and understanding their feelings of sorrow and distress	58	Week 11
22	The Prophet's interactions with the elderly	64	Week 11
23	The Prophet's interactions with children	68	Week 12
24	Kissing children	71	Week 12

Contents

The Prophet's interactions with his wives 10

Thinking positively of his wife 18

How did the Prophet ﷺ deal with problems that arose in his family? 20

The story of the slander incident (al-ifk) 20

The request for an increase in maintenance 21

The Prophet's interactions with his relatives 23

Islamic rulings regarding the newborn 26

The Prophet's interactions with his neighbours 29

The emphasis on neighbour's rights in Islam 29

The advice to respect neighbours includes both Muslim and non-Muslim neighbours 30

The Prophet's interactions with servants 32

The Prophet's interactions with those who were afflicted with calamity and people with disabilities 35

The Prophet's interactions with the poor 37

The Prophet's interactions with the rich 40

Gifts are different to maintenance 41

The Prophet's interactions with non-Muslims 43

The Prophet's interactions with new Muslims 46

The Prophet's interactions with sinners 50

Not rebuking the sinner when carrying out the hadd punishment on him 51

Prohibition on reviling and cursing a sinner 52

How the Prophet ﷺ interacted with women in general 55

The Prophet's interactions with the elderly 64

The elderly in the West 66

The Prophet's interactions with children 68

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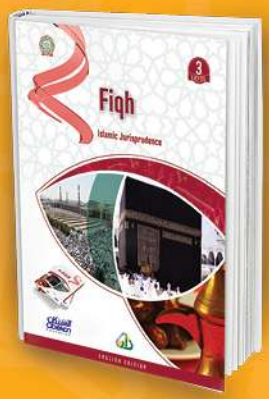
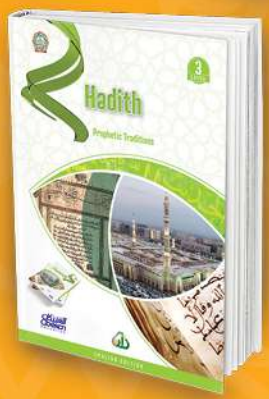
Seerah (3) The Prophet's Biography - The Prophet's Interactions

This book contains several examples of the Prophet's interactions with others: how he interacted with his wives, his relatives, his neighbours and his servants; and how he treated those who were afflicted by calamity, the poor and the rich, the young and the old: and how he interacted with miscreants, sinners and non-Muslims. The material is presented in a brief and straightforward manner, mentioning some interesting points and lessons from scholars in each chapter.





Distribution العبيكان
KSA - Riyadh
King Fahd Road, Al-Olayia
Tel: +966 11 4808654, Fax: +966 11 4808095
P.o. Box: 67622 Riyadh 11517
www.obeikanretail.com

Publishing ZAD GROUP
KSA - Jeddah
Al-Shatei, Beutat Business - Office. 16
Mob: +966 50 444 6432, Tel: +966 12 6929242
P.o. Box: 126371 Jeddah 21352
www.zadgroup.net

ISBN: 9786039218920
9 786039 218920